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ASIA

Racial Types in the Philippine Islands. LOUIS R. SULLIVAN. (American Museum of Natural History, vol. XXIII, pt. 1.) New York, 1918.

While making studies for the purpose of installing a somatological exhibit, Mr. Sullivan brought together the scattered observations of many writers on the Philippine population, which he uses as the basis for this study.

He gives us a brief review of the literature, the conclusions of earlier writers, and then subjects their data to a critical examination in an attempt to trace the racial affinities of the various Philippine peoples, and to determine whether or no there is any justification in assuming more than one racial type in the Islands, aside from the Negrito.

The study of hair, eyes, stature, cephalic index, and nasal index, shows that the population—other than the pygmy—can be roughly divided into three groups with the Christianized natives of the lowlands and the Pagan mountaineers at the two extremes, while the Mohammedanized natives are scattered throughout the range of the other groups. The average height of the Filipino is below 165 centimeters, while the tendency of the whole population is toward shortheadedness. The Negrito and all the Christianized groups, except one, have a cephalic index of 81 or above, while the Mohammedans range between 79 and 85. The Pagans, on the other hand, show two modes, one at 78 and the other at 81, but on the whole they are longer-headed than the other groups, a fact which argues against the theory that they are a mixture of Malay and Negrito elements for "it is difficult to understand how a cross between two short-headed groups would result in a long head (p. 36)."

The most interesting part of the work is that containing the tables of correlations and the deductions based on them. The first of these correlations is between the cephalic and nasal indices; the second is a graphic correlation of stature, cephalic and nasal indices. The latter yields us three forms of triangles, one of which contains nearly all the Christianized tribes and in which little variability is to be noticed; another contains the Negrito groups likewise presenting a distinct form; but considerable variation occurs when we compare the triangles representing the Pagan peoples.

In his general discussion, the author comes to the conclusion that the data used seem to indicate that the bulk of the population may be included in three racial types—Malay, Indonesian, and Negrito. It should be noted, however, that the term Indonesian, as used by Sullivan,

is not that used by many other writers. Here it refers to those people, the totality of whose characters suggest Mongoloid affinities, but less pronounced than those of the Malay; who have straight or wavy, black or dark brown hair; in whose eyes the Mongoloid fold is less common than in the Malay; whose heads are the longest in the Islands; but whose noses are short and wide.

Comparing the Philippines with the neighboring countries, Sullivan finds that the anthropometric data available seems to indicate that the pre-Dravidian element of the Malay Peninsula—represented by the Sakai, Senoi, and others—is not present in the Philippines; that the Indonesian type—represented by the Dayak, Murut and other groups of Borneo and nearby islands—occurs in the Philippines in the Bontok, Nabaloi, Ifugao, etc.; while the Malay type inhabits the coast regions of nearly all the territory under discussion.

Special emphasis should be placed on the author's warning that the racial relationships in the archipelago are not as simple as the summary would suggest, or that any one of the tribes mentioned is purely representative of one racial type (p. 55). Although the average of the population may justify us in assigning tribal or cultural groups to one or other of the divisions enumerated, it should not be inferred that there is anything approaching a pure "Indonesian" tribe in the Philippines. The greatest mixture occurs in every group and village of the Pagan and Mohammedan tribes, and only to a slightly less degree among the Christianized or "Malay" peoples.

Mr. Sullivan evidently finds considerable difficulty in reconciling the "Bontok Igorot" measured by Jenks with those described by Kroeber. The same difficulty was met by the reviewer until it became evident that the latter correspond closely to the Lepanto-Benguet Igorot described by Bean, and the Ifugao of Barrows. A glance at the graphic correlations in fig. 6 makes this point quite evident. About one third of Dr. Kroeber's subjects came from Alap, a village which is near the southern end of the Bontok culture area, but whose inhabitants evidently are more closely related to the people of the south than are the Bontok proper.

The paper is the first important résumé of the entire subject, and as such it brings forcibly to our attention how meager is our information concerning a large part of the Philippine population. Doubtless several of Mr. Sullivan's classifications will have to be changed in the light of fuller data, but this clear, concise presentation of the available material at this time is most welcome.